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John F. Goucher

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THE DIVINE URGE TO MISSIONARY SERVICE

Dwight Goddard

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to
Missionary Service

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Dwight Goddard

A LECTURE delivered before the Students
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INTRODUCTION

IT IS a commonplace to say that the present day missionary motive is different from the missionary motive of former days, but wherein it differs, whether it be more ethical or more emotional, stronger or wiser, is little discerned, or even much thought about.

The purpose of this address is to recall the change which has taken place in the statement of the missionary motive in the past hundred years and to show the relation of that motive

to the changing philosophical thought of the times. Secondly, to present and to analyze several different statements of the missionary aim and motive as made by well known leaders of missionary enterprises. Third, to offer a statement of what the writer believes to be a true definition of Christianity, and then to offer a statement of missionary motives in harmony with it.

A CENTURY AGO.

When the young collegians gathered under the haystack at Williamstown, a hundred years ago, to devote themselves to the evangelization of the great heathen world, the motive which urged them forward was a deep concern for the lost condition of the heathen. The annual sermons preached before the American Board in those early days were very generally char-

acterized by the same burden, the awful retribution that lay before the non-elect and the impenitent. In those days they were living in an intellectual atmosphere of pure thought, untouched by many of the philosophical canons that are today so generally believed,—scientific rationalism, evolution, and ethical idealism. They held their religious faith in logical and judicial terms: a sovereign God, an atoning Saviour, sinful men, retribution, and the phenomena of repentance, forgiveness and justification. Some followed Calvin in placing emphasis on the Sovereignty of God and hence saw salvation only for the elect, while others emphasized free grace and therefore worked for repentance, but all alike stressed the negative side, the awful retribution of the unbelieving.

The missionary aim was, universally, to carry the knowledge of salvation to perishing

souls, to save as many as possible from eternal damnation. The missionary motive was one of mingled pity and obedience: pity for the lost condition of the heathen and obedience to the command of a sovereign God.

SCIENTIFIC RATIONALISM.

In the last one hundred years profound changes have taken place in philosophical thought due to the new light which scientific research has thrown on all things. One after another, commanding systems of thought have passed into the discard. Just now Scientific Rationalism, Pragmatism and Ethical Idealism are on the defense and a new system of Vitalism is fast assuming leadership.

When the writer was at the Polytechnic thirty years ago, a kind of agnosticism, which practically amounted to atheism, characterized

the thought of nearly all the great scientists. Today this is not so. The sufficiency of evolution to explain all phenomena with no need of an intelligent or moral first cause, was then confidently asserted. This assertion of scientific rationalism was carried to excess in German universities and is there still maintained long after it has lost its force in England and the United States. By it Germany "has fed her mind but starved her soul." There is no missionary motive in Scientific Rationalism. The present war is the logical outcome of a national faith that is based on survival by physical superiority.

PRAGMATISM AND IDEALISM.

In the United States there grew up a school of thought called Pragmatic, because the solid good sense of the Anglo-Saxon mind saw that

any system of thought if true must "work," but, unfortunately, this school of thought more and more took on a decidedly materialistic trend and in religion confined itself to a study of religious psychology, and in its turn has had to give way before an increasing reliance upon an idealistic interpretation of life and thought.

At the same time the best religious thought in Germany was trying to find some tenable defence for religion as opposed to scientific rationalism. The best defence was found in the teaching of Ritschl, a philosophy of intellectual and ethical idealism. Roughly speaking, Ritschlian thought admitted the general deductions of science: monism, evolution and the inadequacy of pure ideas unsupported by laboratory methods, but asserted the necessity of an intelligent first cause and a moral purpose back of all phenomena. This school of thought, therefore, while positing God, limited

all that could be truly asserted of Him to that which could be seen in Jesus. They saw in evolution a tendency towards the ideal, but in order to avoid as far as possible, a clash with science they carefully avoided metaphysical and transcendental elements of thought and limited religion to religious psychology, and to its application for spiritual culture and for the betterment of social conditions. At the present day most of the influential professors in our theological schools and many of our leading preachers having been trained in German universities have come back to us more or less influenced by Ritschlian idealism.

To them the Kingdom of God is an ideal social order, toward which humanity is slowly tending; to them Christianity has largely ceased to be an individualistic responsibility, to become a social message of hope and betterment. This school of thought is inclined to

blur over any distinction between the natural and spiritual, holding firmly to the necessity of confining all thought to the reality we know in nature. When confronted with spiritual phenomena they prefer to think of them in terms of the higher and more complex but natural activities of the human mind, rather than to consider them as the interaction of transcendental forces working for a higher type of life.

They stress heavily the inspirational value of spiritual ideals, but avoid, often to the point of denial, any assertion of the reality of an independent life of the spirit. To them, as expressed by Dean Bosworth at an Annual Meeting of the American Board, the interpretation of the Gospel varies from age to age, and is largely conditioned by its own time. For our own day he asserts, "the Gospel is seen as a highly spiritualized economics."

Idealists deny with Ritschl that Mysticism is an essential part of Christianity. On the contrary they look on it as essentially alien, something that must be combatted as wrong and weakening. President King, of Oberlin, in an address on the essentials of citizenship that are to survive the present world war, said, "In religion all emotional mysticism is to be left behind."

These two schools of modern thought, pragmatism and idealism, which so largely dominate the more intellectual theological opinion of our day, find themselves side by side in this common denial of an independent realm of the spirit. Necessarily their statement of the missionary motive will be, and is, conditioned by their intellectual idealism. It emphasizes the idealism of justice, kindness and righteousness; its aim is the inculcation of these ideals, the relief of suffering, the improvement of

social conditions, and the efficiency of educational and social service.

SPIRITUAL BELIEF.

But if the more highly educated leaders are cherishing pragmatic and idealistic explanations of the universe, the great rank and file of our Christian membership are not, and there are multitudes outside the Church who are clinging tenaciously to a faith in the reality of a spiritual realm, and of a way of salvation through faith, by which the soul may transcend the natural life and advance into a higher life process of the spirit. Does anyone doubt for a moment that if the Christian pulpit of our generation had stood firmly for the independent reality of a spiritual realm, and for a transcendental interpretation of the Good News that Jesus brought, that such multitudes

of believers would have left the Church to turn to Christian Science, Theosophy and New Thought?

The same hunger of heart in the great bulk of our Church membership for spiritual verities explains the great waves of response to the evangelistic appeal of Sunday and other revival leaders, and the Northfield and Keswick constituency, all of whom are out and out champions of a higher spiritual life for the soul. To them the Gospel Message of Jesus is one, not of cultural value, of social importance, but one that concerns the life and death of an immortal soul.

But this spiritual interpretation of the universe is not confined to the uneducated multitudes. The very best of our present day philosophers and scientists believe in this life of the spirit, which is to be known, not by the crude processes of the intellect and the labo-

ratory exclusively, but is to be experienced directly by spiritual immediacy. The names of Rudolph Eucken and Lord Kelvin give dignity to such a belief, and, besides, there are scores of other thinkers of the first rank who by their writings and their addresses have already accomplished for our day a revival of mysticism.

To these champions of a spiritual interpretation of existence and its problems, Christianity is in no true sense confined to spiritual culture, and volitional direction and inspiration towards the most efficient life on the natural plane. They see with Max Müller that the essence of religion lies, "not in doctrines or cults, but in immediate inward experience . . . in the direct apprehension of the Infinite. It is the longing of the heart for something that transcends the finite self."

Longfellow with true poetic insight voices

instinctive faith when he introduces Hiawatha by saying:

Ye whose hearts are fresh and simple,
Who have faith in God and Nature,
Who believe, that in all ages
Every human heart is human,
That in even savage bosoms
There are longings, yearnings, strivings,
For the good they comprehend not,
That the feeble hands and helpless,
Groping blindly in the darkness,
Touch God's right hand in that darkness
And are lifted up and strengthened.

The presence and activity of a sense of the Divine is increasingly appreciated as of the very essence of religion, and such a belief is strengthened by the increasing faith of our best modern scholarship in the reality of a primal cosmic urge that has from the beginning and is still moving toward some far off divine event in man.

This clearing sense of the Divine, this religious instinct, this spiritual consciousness, with all its riches of inner fellowship with the Perfect, is more and more seen to be of the essence of Christianity and it is endorsed by the highest scholarship of our day.

The definition of religion which Dr. Hardy offers in his book on the Religious Instinct, is based on a mystical contact of the soul with this transcendental Spirit and the soul's craving for and movement toward its higher power, for safety and fellowship.

Ritschl said: "We can only know deity as we see it expressed in Jesus." But the true Christian believes that the mystic's intuitive sense of reality furnishes clear, independent, and reliable knowledge of God and of our relation to Him.

Dr. Tuckwell says: "The true mystic experience is always characterized by a sense of

great intellectual illumination, or by what is usually termed intuition. . . . It is a union of the strands of thought and feeling in a higher inclusive immediacy. . . . In this experience whose essential character is just this unity of comprehension, consciousness attains its completest, its most direct, and its final apprehension of what Reality is and means. . . . Even William James tells us that in mystic states depths of truth are reached which are unplumbed by the discursive intellect."

As Dr. Bell wrote in *The Atlantic Monthly*: "The thing about Jesus which attracted people was not especially the newness, or the beauty, of his moral science. It was rather that men and women felt a power flowing from Him which they deemed to be the power of God Himself." "The sacramental system is not a means for teaching an ethical system or morality. It is rather a means of attaining

mystical contact with Jesus—"That they might have life and have it more abundantly.' "

The missionary message of these believers is therefore one of faith in the Good News of a Spiritual Life—in its reality, in its all-sufficiency, in its urgency, and in its infinite promise.

Thus we see that the ethical idealism which is being so much taught, and the social message of Jesus, which is being so much stressed in our day, which is the natural missionary messages of pragmatic and idealistic philosophies, are in sharp contrast with the spiritual and mystical faith for which the larger part of the Christian communion consciously or unconsciously yearns.

But we are so tolerant and liberal-minded these days, that we are inclined to belittle and gloss over this divergence of belief, and to dismiss it lightly as only a difference in view-

point which in action eventuates in about the same result. It reminds me of a careful conversation once held with a typical Chinese literary man, in which I tried to explain to him our faith in God. After I had finished, he said complacently: "Yes, our religions are about the same; you believe in God, we believe in Heaven." So we accept the really fine things that are said by idealists and exclaim, "Yes, our religious faith is much the same. You believe in a God of Imminence; we believe in a God of Transcendance." And then we ignore, if we happen to notice it at all, that the fundamentals upon which we are building are radically different, and contradictory if carried very far in logical development.

DIFFERENT STATEMENTS OF MOTIVE.

Now to bring this difference in fundamentals clearly before us, let us examine a number

of different statements of the missionary aim and motive, that have been written lately.

Dean Bosworth of Oberlin College writes: "I should state it (the missionary motive) this way: The desire to do his utmost under the personal leadership of the immortal spirit of Jesus Christ, toward securing a world civilization in which every man shall be doing, and expect forever more to continue doing, an enlarging day's work in conscious fellowship with the unseen God as his Father, and with other men as his brothers."

The noticeable things about this statement are the emphasis which falls on "a world civilization" and the entire absence of the old time concern for the moral condition and retribution of "his brothers." One feels as he reads it that it does not affirm the reality of the Living Christ and of our God. One is tempted to ask why insert, "of the immortal spirit" before

Jesus, and “unseen” before God? Would it not have a more loyal ring to it, to say simply —“under the personal leadership of Jesus Christ,” and “in conscious fellowship with God”?

You may think this is a small distinction to make, but that is the very point I am trying to make, that these small and seemingly unimportant distinctions are really indications of divergence that if carried very far are disastrous. Herein lies potentially all the difference between a conventional college carried on “in the spirit of Jesus,” and one carried on by the burning evangelistic zeal of a Finney.

Here is a statement of one who prefers to remain anonymous: “The work of a modern missionary is simply to hold aloft the personality of Jesus Christ—“The Lamb of God, that taketh away the sin of the World’—until that vision shall burn itself into their consciousness

and create new ideals of righteousness, purity, truth, justice and tenderness." This writer believes in preaching rather than in institutional work as to method, but is rather more idealistic and cultural than evangelistic in his aim.

Rev. J. D. Fleming, Organizing Director of Missionary Service in Union Theological Seminary, writes as follows: "The fundamental motives of Christian Missions are found in the character of God uniquely embodying forth-going pursuant grace; in the incomparable worth to every human being of the person of Jesus Christ; and in the vision of a world in need. The aim of Christian Missions is the Christianizing of the whole social order, pre-eminently through individuals as transformed through Jesus Christ and organized into self governing, self propagating churches." In this the practical aim of "Christianizing the

whole social order," stands out prominently, but is expressed in decidedly theological and ecclesiastical terms.

In sharp contrast to the foregoing, stands a statement by Rev. C. Inwood as printed by the Los Angeles Bible House for present day distribution. It is more in accord with the thought of a hundred years ago and sounds strange to present day ears, but will serve to show how far we have moved in the last century.

"The sobbing of a thousand million of poor heathen sounds in my ear, and moves my heart; and I try to measure, as God helps me, something of their darkness, something of their blank misery, something of their despair. Oh, think of these needs! I say again, they are ocean-depths; and, beloved, in my Master's name, I want you to look at them, until they appall you, until you cannot sleep, until you cannot criticise."

Secretary Lemuel Call Barnes of the Baptist Missionary Union writes as follows: "The present-day missionary motive is to establish the Kingdom of Heaven on earth in individual characters and in all the relationships of life." This reply is fairly typical of the idea as it lies in the minds of a majority of Christian missionaries, who cherish a conscious experience of the divine life, but who, unconsciously perhaps, are placing the emphasis on evolutionary and practical steps for the betterment of social conditions, rather than on a response to motives of pity for the lost condition of sinners, or on motives of simple faith in the reality of an independent spiritual life, and in obedience to God's command, Go! Preach! whether it squares up with evolution and practical efficiency or not. This is, however, a good definition of the missionary aim. It certainly is congenial to one's Angli-Saxon temperament.

Rev. H. W. Pope, superintendent of the Moody Bible Institute, writes: "I cannot think of any better description than what is contained in the Master's own words, John 17: 3, 'And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent.' The missionary aim is to make known to them what eternal life is and how to obtain it, or, in other words, to show them how they may let Christ into their hearts to take possession of their life and to reproduce His character in them. Education, information and even inspiration may be imparted to the heathen by many systems of thought, but transformation can only be wrought by the Holy Ghost in a twice born soul." The interesting and valuable feature of this statement is the emphasis on the positive side of redemption, the new life, instead of

the past emphasis on the awful loss of the impenitent.

The China Inland Mission sends us an excellent article by Henry W. Frost, its Director. He says: "The love of Christ—that is, Christ's love for us—constraineth us. . . . This motive really includes three motives. . . . This then is the prime motive which God sets before Christians, individually and collectively, namely, that he who has a right to command has done so, and that the command, because of the Person, calls for unhesitating, uncompromising and continuous obedience, . . . the second motive which God sets before Christians, namely, to enter into Christ's compassion for the lost souls and lives of men, and thus to be moved, as He was moved, and to be constrained as He was constrained. . . . The final and consummating motive which God sets before Christians, namely, to go forth

everywhere, preaching the good tidings to every creature, in order that the Church may be made complete and that the King and the Kingdom may come."

I re-read the Jubilee History of the China Inland Mission to see if I could find a quotable passage in the words of that greatest of modern missionaries, J. Hudson Taylor. I did not find what I wanted, but I quote two passages which indirectly show very clearly the motives that controlled his own missionary life. "Well do I remember," he writes after many years, "how in the gladness of my heart I poured out my soul before God, and again and again confessed my grateful love to Him who had done everything for me—who had saved me when I had given up all hope and even desire for salvation. I besought Him to give me some work to do for Him, as an outlet for love and gratitude; some self denying serv-

ice no matter what it might be, however trying and trivial; something with which He would be pleased and that I might do for Him who had done so much for me." Quoting again from his memorable sermon before the General Missionary Conference held in Shanghai, 1890, that resulted in a united plea and prayer for 1,000 new missionaries for China, he said: "If as an organized conference we were to set ourselves to obey the command of our Lord to the full, we would have such an outpouring of the spirit, such a Pentecost as the world has not seen since the Spirit was poured out in Jerusalem. God gives His Spirit not to those who long for Him, nor to those who pray for Him, nor to those who desire to be filled always, but He does give His Holy Spirit to them who obey Him. And if, as an act of obedience, we were to determine that every district, every town, every village, every hamlet

in this land of China should hear the Gospel, and that speedily; and if we were to set about doing it, I believe that the Spirit would come down with such mighty power that we should find loaves and fishes multiplying on every hand—we do not know whence or how.”

In these selections, as from all Hudson Taylor's myriad appeals and activities, we feel radiating the three motives of grateful love, abounding faith, and humble obedience; and are not they after all the basal motives of all true missionary devotion and service? Grateful love to a Saviour, abounding faith in a Gospel, humble obedience to a divine Lord and Master.

If one is moved by these motives, will he not most surely discern the Master's commission; will he not find himself best oriented to his task; will he not be most conscious of an adequate power for the work in hand?

IDEALS VS. REALITY.

The antithesis between the idealistic motives and the spiritual is not at first apparent. Both alike are facing the same great fact, the pitiable state of heathen nations, the superstitions, suffering and Godlessness of the non-Christian peoples. Both are moved to help, and at first both go about it in much the same way, by the spoken word, the distribution of literature, the conduct of schools, hospitals and institutions of various kinds. But gradually the methods diverge, the idealists press and magnify the instrumentality of the institutions and of methods that show efficiency and social results, while the more spiritual exalt the preaching, making of converts, personal contact and loving help, and restrain the undue growth of the merely institutional.

Unconsciously at first, but none the less surely, the idealist has branched off from the way and the method of the Master, and just as surely as he continues to move in that direction he is moving away from the source of all missionary devotion and zeal and power, and is leaving behind all hope of spiritual results. He is working for civilization, and, while it is true that Christianity civilizes, civilization never christianizes. Sooner or later he loses the inspiration of the true missionary motive and relapses into mere philanthropic professionalism.

Professor Peabody in his book, "Jesus Christ and the Social Order," writes: "A Christian Mission in foreign parts lavishes its efforts in the attempt to bring heathen to Christ, and it counts, with great self-reproach, a few gains from all its devotion; but meanwhile, while fulfilling all its technical obliga-

tions, it comes to pass that the spiritual climate of the neighborhood of these devoted souls by degrees experiences a subtile change—cruelty disappears, domestic life grows purer, tolerance and truthfulness begin to supplant the heathen traits of bigotry and deceit. What is this gentler air that is breathed wherever a wisely administered mission has done its patient work? It is the proof that the Mission is accomplishing that which it was set to do. This, and not the number of converts it can count, is the test of its missionary fidelity, genuineness and power. Many a man can teach Christian doctrine to heathen listeners, but only a life which has been hid with Christ in God can communicate to heathen lives the spiritual energy which proceeds through Christ from God. A church for instance proceeds to enforce its forms and tests, its theology and philosophy, as its central duty, and as if inci-

dentally and by the way leavens the community about it with the spirit of benevolence, sympathy, patience and hope. What a curious experience it might be for such a church some day to wake and discover that these incidental achievements were what most commended it to its Master!"

This is a beautiful statement of the general effect of Christian missions. But is Professor Peabody right in his closing surmise? Is not the preliminary spiritual work, that makes for the redemption of character, the really essential part and the social betterment, which Professor Peabody very evidently values the more highly, merely the natural accompaniment? Would he think that the spiritual part, the preaching and the conversion could be omitted and the full energy of the missionary be employed in educational and humanitarian work to better advantage? Would the result be the

same? Would the spiritual climate undergo the same beneficent change, or would we get civilization without religion, as in Japan and Prussian Germany? Is not then the preaching and the personal, distinctively spiritual work necessary, and should not they be the most valued and the most carefully conserved? The change in externals might wisely be looked upon as a by-product, as an almost automatic accompaniment of the true preaching of the Gospel.

Do not misunderstand me. I do not condemn the humanitarian work of education, medical service, and social improvements in themselves, but I do deprecate making them the main aim of the missionary propaganda. They ought rather to be restricted, and only undertaken as the progress of the evangelistic work indicates the need. They ought to be undertaken with some reluctance as taking

time and money from the more fundamental and valuable spiritual work, and carefully kept from assuming a place of exclusive importance, lest institutionalism supplant the individual voice and hand clasp of the evangelist.

Let me illustrate this danger. Once there was a good missionary physician and his wife who labored patiently and successfully in a small and inconvenient hospital, but into whose every room and cranny they were able to radiate love and sympathy. Not a patient came but who went away influenced by the words and love of these truly Christian missionaries. But in the course of time, the physician and his energetic wife began to dream dreams of a larger and finer hospital. The dreams came true and they found themselves in possession of a big institution, wards, operating pavilion, kitchens, residences, and all that goes to make up a modern well equipped institution.

Did the value of their Christian service increase in proportion? Not at all. With it came the necessity of employing one or two other doctors, nurses, and a corps of servants with all the accompanying worries of financial support, irritating questions of division of employment, rank, and discipline; necessity for stricter rules, impossibility of coming into personal contact with many of the patients, and a feeling through the neighborhood that it was an institution and not a person. Then also it proved to be deterrent to any native medical work starting up owing to the impossibility of competing successfully.

President Moore in his wonderfully keen address before the Annual Meeting of the American Board a year ago threw the whole strength of his argument on this very point. He said: "The issues of human life, whether of men or nations, are not in their outward

circumstances, their condition, their measures, their theories, but they are in the souls of men. The moral issues of life are the important thing. In reality there is no safety in outward conditions, but only in character. Men and nations need to be armed not with weapons in their hands, but with morality in their hearts. There is no security for human happiness either in law or in lawlessness, but only in character. Men cannot escape from God, and that is what men and nations are unconsciously trying to do, if they rest their reliance on material conditions."

If this be true, the main objective of all Christian Missions should be the redemption of human lives and character. All preaching, book selling, education, healing, industrial and humanitarian effort, should be looked upon as means to that end. All that is done should be done from the simple, sincere motive of intel-

ligent, loving and trustful obedience to the Master who said: "I am the way, the truth, and the life; no man cometh unto the Father but by me." The simple and obvious method of laboring in entire accord with this motive is by throwing the stress of our efforts on preaching, witnessing, and by personal contact.

THE TEACHING OF JESUS.

To establish this point, may I state as briefly as possible an outline of the teachings of Jesus as they appeal to me?

First, Jesus was most concerned about what he called the Kingdom of God or the Kingdom of Heaven. He seemed never to tire in his efforts to make his hearers understand what he meant by it; he began most of his parables by saying: "The Kingdom of Heaven is likened unto"; he explained that "the Kingdom

was not to come by observation," that is, by sense perception, because it was "within you," was to be sensed by one's inner consciousness. "My Kingdom is not of this world," He said. Putting all these teachings of Jesus together we see plainly and clearly that Jesus meant by the Kingdom what we now know as the Spiritual Realm, or, if that suggests space and boundaries, it is what we might know as the Spiritual Life. He did not mean by it the church, or even an ideal state of society; he simply meant that there was another order of reality than the spatial, material, external world of nature, namely, the inner, immaterial, timeless—but universal—flow of Spiritual Vitality and Life.

Jesus taught his disciples that this Kingdom of the Spirit had its basic laws; the laws of goodness, faith, hope, truth and life, and that these were all summed up in the all-inclusive

spiritual law of love. He taught that this Kingdom of the Spirit was present here and now as a kind of over-world, or inner-world of Love; that it was not static or external, but vital and living, Perfect Life and Perfect Experience; and that its laws of love and faith and goodness when appealed to were also dominant in the natural realm here and now. Jesus taught that God was Sovereign of this all-enveloping and interpenetrating universe of love; that God by his very nature was Love, and that the essential elements of his love-nature were creativeness and a desire for a human response to his love. And so Jesus taught his disciples to think of God and to approach him in grateful love, as their Heavenly Father.

Jesus taught that human beings stood as it were beside the flow of this Kingdom of the Spirit. That, while they were born children of

the flesh, under certain conditions they could be reborn as children of the Spirit. This new spiritual correspondence was not to come as a continuation of the natural life after death, but was a present quickening and entrance into a higher life process, here and now. As Paul said: "But if the Spirit of Him who raised up Jesus from the dead dwelleth in you, he that raised up Christ from the dead shall give life also to your mortal bodies through his Spirit which dwelleth in you."

Jesus taught that this new life of the Spirit could come only by the individual soul entering into the most loving relations with the Divine. To be born again, and this time of the Spirit, the soul must make unselfish response to the urge of Redemptive Love; she must have faith and trust in her Lord; there must be such purifying of the depths of the subconscious nature, there must be such a reversal of

the life currents from inward to outward, that the soul could react to the fecundating power of the Divine Love Vitality. "To as many as received Him, to them He gave power to become Sons of God, even to them that believed on His name; which are born not of the will of the flesh, nor of the will of men, but of God."

Secondly, Jesus considered himself to be in a special sense the incarnation of God's loving thought toward the children of men, a self-expression of the Divine so vital and so unique that he could rightly claim to be the Son of God. He believed that his special mission was to reveal to all humanity this higher realm or Life of the Spirit and the way of entrance into it through love and faith in Himself. His mission was not only to teach men about this realm of love, but how to live in the light and the power and the joy of it. He showed the power of it by the miracles he did. He carried his

devotion to these spiritual principles even to his own death at the hands of his enemies, to show that there need be no limit to one's faith in Love, and by his resurrection he proved that Love triumphs even over the death of the body.

In the light and the power of this atoning Love Jesus became more than a teacher, more than an inspiring example. He became a point of contact with the infinite and eternal energy of the redemptive purpose of God, and it was in the consciousness that He was this point of contact between human faith and this divine energy of Redeeming Love, that Jesus said: "I am the Way, the Truth and the Life," that Jesus uttered the imperial command: "Go ye into all the world and make disciples of all nations."

Under this statement of the mission and the teachings of Jesus, the Christian life is seen to be: (1) an awakening to a consciousness of a

transcendental world of the Spirit and of spiritual relationships that transcend the normal world of sense. (2) It is an awareness of the possession of contacts with spiritual springs of energy welling up within the soul. (3) It is a spiritual life process, which is to lift the human soul into a higher realm of fellowship with God, where the human spirit can develop and unfold in a new realm of reality. (4) It has to do with phenomena in advanced biology. (5) It is a responsive current of unfolding human love surging to meet the primal current of God's cosmic and redemptive Love.

A CHRISTIAN PHILOSOPHY OF LIFE.

The essential element of this summary of Jesus' life and teachings is this: that God is Love, Love Absolute! Now the essential elements of Love are its unifying, harmonizing, all-inclusiveness, its infinite desire and capacity

for self-expression and an equally strong desire for a response from its creation. This "forthgoing, pursuant Grace" operating in the boundless realm of the Spirit and in the limited area of time and space that we call Nature, is the profound cosmic law of the philosopher's thought: it is the formative energy of creation's onward movement in an infinite process of becoming, by the inner urge of his Redemptive Love; its goal is the complementary gathering together of the loving response of the infinitely many into the all-inclusive, harmonizing heart of the great One, into an increasing and mutual experience of Perfect Love.

This vital urge of Love finds its highest expression in a heightened sense of and capacity to respond to Divine Love. The law of Life has been urging the soul on to this experience from the beginning, in an aeon long history of

evolution. "An experience," says Dr. Tuckwell, "that is characterized by a great sense of illumination, a union of strands of thought and feeling into a higher synthesis of emotion in which consciousness attains its highest sense of unity and fellowship with the Infinite."

"This profound elan," says Dr. Tuckwell, looking infinitely beyond the interests of transient individuals and species, has been and still is, as M. Bergson says, moving to some far off results in man; . . . and so it is in this profound, this mysterious elan that the real secret of life's evolution lies."

This evolutionary progress has brought man to a point of mutation, where now, as an animal, he comes under the influence of a new environment, the Spiritual Realm. Hitherto the natural laws of self-defense and self assertion, of desire to gratify the natural appetites and passions were exclusive almost in

their action. Now he is conscious of a new orientation, a new apprizement of self and not self, a sensitiveness to a new set of influences, moral obligations, spiritual aspirations, a desire for the good, the true and the beautiful, influences that now are seen to conflict with the old outward tugging of the senses. At this point of mutation, man finds himself where two courses lie open before him. Man can either continue to yield to the natural, physical urge, or he can respond to this new immaterial urge of the Spirit; he can not do both; one or the other must dominate.

If he yields to the desires of his physical nature he becomes over-developed—a biological freak. His desires for self assertion and indulgence will lead him into pride, arrogance and wickedness; he will become a Kaiser, a superman, and must in the end be sloughed off as an impediment to the onward unfolding of

the redemptive process; his very points of physical and mental excellence and superiority proving to be inhibitions to continued growth and progress in the direction of the Perfect, which is spiritual.

On the other hand if man responds to the dawning urge of love and faith at this crucial point of his unfolding development, he enters upon a new and seemingly endless avenue of approach to responding fellowship with the Divine Perfectness—"He is a new creature in Christ Jesus." As though in a relay race of the ages, redeemed man has received the message from the past and in fresh, untested vigor essays the new untrodden path that leads him on toward God. "This one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

Under the constraint of this new sense of relationship to the whole, the redeemed soul finds herself unified with this Source of all Love, she too must yield to a desire to herself, give creative expression to the Divine Perfectness in a life of joy and loving service. This will not be a desire to help God make the world perfect, but it will be a desire to please God by being as nearly perfect oneself as one can be, and to give expression of this better life in loving service for others. And how can she better give expression to this outgoing desire than in telling others of this Redemptive Love of the Heavenly Father?

THE MISSIONARY AIM.

The aim will be clearly toward a spiritual goal. It would not be directly concerned with worldly, material success, or with politics or with economics, or with statistics of tangible

results. And most of all it could not be concerned with war—an appeal to force. The missionary enterprise today is the one true expression of the teachings of Jesus, the carrying to those at enmity, consciously or unconsciously, with God, the better way of love, the reconciliation of discord, not its increase. A glaring instance of this antithesis was seen in our Austrian Mission at the opening of the Great War—when one of our Austrian missionary pastors over a Serbian church was recalled to his compulsory military service and sent to a war of extermination against the very people he had been trying as a missionary to win by love. No! the aim of Christianity can not be concerned with war in whatever disguise it may come, but it would be vitally concerned with one's living a life of love, proclaiming to all people the Good News of a Spiritual Realm, and a persuasion of all to a life of

grateful love as the natural way of entrance into it.

The aim would be to tell others of a Saviour's redeeming Love, that they may thereby be brought into touch with this creative urge of the Divine Love, and thereby be in line for the Divine grace to do its blessed creative work in their lives, that will, as a matter of course, better their social environment and lead them into that inner harmony whose joy will be an increasing fellowship with Love. What is it then to be a Christian missionary? Is it to go out to educate men? Is it to add spiritual culture to the furniture of their minds? Is it to show men and women how to live more efficiently, more economically, or more comfortably? Not at all! It is first of all to make Love the controlling motive of one's life, to try hour by hour to unfold into the blossoming beauty of a child of God; to respond to

love's urge to self-expression, to be all that Love expects of one; then it is to serve, not in a fussy plan of helping God to set things right in the world, but in a deep controlling purpose to be one with Him in carrying redemptive Love wherever human hunger and need exist.

It is to awaken interest in discouraged and ignorant hearts and minds to the riches of God's love and forgiving grace; it is to tell them of a new type of life, with all its wonders of inner beauty, and loving fellowship, and illumination, and growth and heart's ease. It is to give personal witness to its reality, its sufficiency, and its joy. It is to persuade men to make the quest for its perfect experience their great adventure in faith. First of all, each must ask of himself the question: Do I truly believe in such a distinctive life of the spirit? Have I myself entered into its life and

experience? Can I honestly tell others that it is worth all it will cost to obtain it?

And then secondly. Do we have clear ideas as to how to advise others so that they may guide their lives into its perfect experience? Do we feel sure of the way ourselves? Do we know by experience that we cannot gain it by intellectual enlightenment alone, that it will mean a radical moral renewal, that as Jesus said, one must be born again, not of the flesh, or the mind, but of the spirit?

Do we know by experience that to gain an effectual entrance there must needs be times of solitude and silent, prayerful desire; and other times of active energetic resistance to the habitual tug of worldly appetites and cravings; of humble, trustful, patient waiting for the fruits of the spirit? Can we tell others what they must expect of the fluctuation of mind as one tries to break away from the old

and enter into the new, of the alternate waves of discouragement and faith, of weakness and strength? Have we ourselves learned by heart the stages of the mystic assent to God? Desire and awakening; discipline and illumination; humility and the unitive life; patience and fruitful service?

MISSIONARY MOTIVES.

The motives that will lead men to become missionaries of this kind of a Christian faith will be first of all, a general response to the cosmic urge toward something better, an adventure in faith. The same call came to Abram in far off Ur of the Chaldees, a desire to go, he knew not where, toward a promised land. It is the common love of adventure, the love of the heroic, and the romantic, inherent in the make up of every healthy youth and maiden, a response to the good, the true, and

the beautiful, that urges one onward and outward and upward toward the ideal. This call of the ideal draws one from the common and the conventional to leave all, to venture all for Jesus' dear sake, that in his service of love one might prove devotion and gratitude; to leave home and kindred, to follow Him "who for the joy that was set before Him endured the cross." This call to adventure is no trivial, accidental impulse, it is the natural functioning of the soul in conscious contact with this profound cosmic urge in which all creation is bathed; it is the to-be-expected reaction, the natural unfolding of the Perfection that is already implicit within and of which this loving response is the next unfolding petal.

Again there is the motive of responsive, grateful love, "To do what you want me to do, dear Lord. To be what you want me to be." The soul has been benefited beyond measure

by the unselfish life and death of her Redeemer; she is conscious of the throbbing of a new spiritual life; she has participated in the dear fellowship with Him who was willing for her sake to lay down his life. She has entered into a new sense of relation to the Whole. Her chief interests are no longer with self but with all. Such grateful responsive love always thrills with a compelling desire to share with the Beloved in the labor and the purposes for which He gave the full measure of His own undying love; and in the strength of this motive the soul can travel through the wilderness for many, many days.

There is the motive of humble obedience. Gratitude for all that has been done for one's eternal welfare prompts one to obey. If the redeemed soul hears the explicit command, Go! then her impulse is to obey, and to obey simply and without question. So long as this motive

is operative there is little temptation to turn aside at the alluring call of man-made plans for war and substitutes for social betterment.

There is the motive of faith: of faith in Jesus, of faith in Jesus' way. Having herself had experience of the joy of divine forgiveness, of new life and increase of strength, of visions of hope and promise, of sweet fellowship with the Saviour, and happy zest for service, knowing this from personal experience, there is place only for high hearted courage. The world has not yet begun to realize the creative power of human faith. The New Thought cult has brought shame on the Christian Church for lack of practical faith. Jesus said, "If ye had faith even as a grain of mustard seed you could move mountains," and Paul said, "I can do all things through Christ." Faith is not merely mental belief that a thing is possible, or credible; faith is an actual crea-

tive power that brings to objective reality the visions that are born of love. When human need is seen, the true Christian *knows* that it can be transmuted into "the peace that passes all understanding." This abounding faith of the Christian is a motive that shall yet overcome the world.

Then there is the motive of pity, to which one who has known the poverty of this world and the abounding riches of the higher life is peculiarly sensitive. Love is always kind, and is full of sympathy. One recognizes that most of the pain and sorrow of life is caused by the loneliness of people and could be removed or avoided if they could be brought into touch with Jesus. The true missionary sees as did Jesus on the barren hills of Galilee, a people hungry, homeless and scattered, and his heart yearns to tell them of a Shepherd's love, that can lead them to pastures green with eternal

verdure, and refreshed with the abundance of the water of life.

Whenever these missionary motives shall appeal to souls made sensitive by the divine impulse of redemptive love and who are cherishing in the deep levels of the sub-conscious nature a love for the great Whole, they shall hear angelic voices saying: "Thou hast found favor of the most High; thou shalt go before the face of the Lord to make ready his way; to give knowledge of salvation into his people in the remission of their sins, because of the tender mercy of our God."

To such a soul yielding herself in spiritual devotion to the reaction of these missionary motives of grateful love, abounding faith, humble obedience there comes a reassuring and ennobling recognition of the soul's essential oneness with the Universal, the Infinite, the Perfect, with God himself. Whether they

recognize it or not the devout missionary is of the chosen ones, the elect from among the nations. For it is only as the human soul responds to this cosmic urge of Redemptive Love that the individual soul and the race participate in the sublime and deepening harmony of creation's increasing response to the cosmic and eternally redemptive purpose of our God. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in Him should not perish, but should have everlasting life." "Go, ye, therefore, into all the world and make disciples of all nations; and lo! I am with you alway."



